

The Bombay Guardian.

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THE Normal School of the Chr. Ver. Education Society, at Ahmednuggur :

Committee.—A. Bosanquet, Esq. C.S., H. N. B. Erskine, Esq., C.S., Lieut. Colonel W. B. Gray, Major J. Miles, Rev. G. A. F. Watson, the American Missionaries in Nuggur; Secretary J. S. Haig, Esq.

The Normal School is intended to assist Missionary Societies of all denominations in the Bombay Presidency, by undertaking in their behalf the general education and training of young men for Teachers. The American Missionaries have shown their appreciation of the principles and objects of the Society, by passing at their late meeting the following Resolution: "That we send the students of this Mission; preparing to become teachers and catechists (about 24 in number), to be trained in the Normal School of the C. V. E. Society for the coming year."

This training consist of three parts:—(1.) The impartation of a fuller and more exact knowledge of the subjects generally taught in schools. (2.) Instruction in the science of teaching. (3.) Practice, under superintendence, of the art of teaching.

The Society being of opinion that the mass of the people can be reached through the Vernacular only, this training is conducted entirely in the Marathi language.

Students from all Missionary Societies are admitted after a satisfactory examination has been passed in the following subjects:—

- (1.)—Reading and writing easy narrative.
- (2.)—Elementary knowledge of Grammar.
- (3.)—Thorough knowledge of the Elementary rules of Arithmetic and of Vulgar Fractions.
- (4.)—General Geography of the four quarters of the globe with the Bombay Presidency in detail.
- (5.)—Leading facts of the Book of Genesis and of any of the first three Gospels.

Students wishing to enter the advanced classes are admitted after a suitable examination, and the time they attend the Institution is left to the option of the Society with which they are connected.

The next examination for admission will be held in December. Missionaries desirous of sending young men to the Normal School, are requested to communicate with the Secretary of the C. V. E. S. at Ahmednuggur, who will forward the examination papers.

Classes re-assemble on the 1st of January 1869. Students from Missionary Societies are instructed and provided with books and lodgings, at the expense of the C. V. E. S., but they must not depend upon it for their support. They are required to sign a paper stating their purpose of returning to their mission after leaving the Normal School. To encourage the formation of habits of physical activity as well as to promote a healthy independence, daily manual labour of a useful kind is encouraged; and it is hoped that, as soon as the necessary arrangements are completed two hours of labour daily will be recognized as one of rules of the Institution.

The course of study includes Scripture, the Evidences of Christianity, Grammar and composition, Astronomy, Geography, Mapping, History, Arithmetic Algebra, Euclid, School Management, and Music.

The Religious Text book of the Society is the Bible.

A friend in Calcutta wrote us a few weeks ago as follows :

"The Durgā Pooja is over. Clearly the sacrifices to the goddess—of buffaloes and goats—are decreasing in number from year to year. I asked some intelligent Natives the reason. They replied, 'We think there

is less money, and we know there is less faith?' I doubt whether there is less money; but faith in Hinduism declines, and the bloody part of the worship pleases less than it did. Rude, boisterous merriment will probably supersede the stern sacrificial rites. Generally the Vaishnavas of Bengal do not sacrifice living creatures. They sacrifice in a notable way of their own. They put down pumpkins or bundles of sugarcane, and with a sharp sword cut them in twain, —and these, they say, represent the buffalo or goat. Thus gradually do the horrid rites of paganism pass away. Originally the sacrifice was human; then buffaloes; then goats; then pumpkins and sugarcane. Ere long the sacrificial part will entirely disappear. This is not the conversion of India; yet it is the dawn before the sunrise."

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AMERICAN MARATHI MISSION.

We have had the privilege of attending the recent Anniversary Meetings in connection with the American Mission at Ahmednuggur. Most of our readers are aware that these meetings are held annually in October and are attended by the missionaries, native pastors, catechists, and teachers, and the members of the different churches, so far as they have the means and opportunity. In connection with this convocation, there is a public examination of the Ahmednuggur Girls' School, the Catechists and Teachers of the Mission, the Normal School, the candidates for admission to that School, the Theological Class, &c. These examinations precede the special Anniversary Meetings, which occupy two days and a half. The Communion of the Lord's Supper, closes the public meetings, though it is followed by meetings of the *Eikya* or Church Union in which delegates of the 23 churches consult regarding ecclesiastical matters.

The Catechists and Teachers employed by the Mission, labor during the year in their respective fields, under the direction of the missionaries who have charge of the different districts, from whom they receive stated and continual instruction. For instance, a missionary requires of all the Native laborers of his district—catechists, teachers, even pastors,—that they spend one day of the week, say Friday, with him. They submit their reports, relate their experiences, state their difficulties. He gives them Scriptural instruction such as they can make use of during the coming week; gives them a lecture on some interesting subject, secular or religious; and in various ways seeks to fit them the better for their work. Cases of interest are brought to his notice and are made the subject of prayer. The opportunity

of thus uniting in prayer is highly valued by the catechists and other laborers. At the Ahmednuggur October meetings all come together and are examined by the entire body of missionaries. This system is well calculated to keep them all impressed with the necessity of continual growth in knowledge and in aptitude for their work.

From the village schools connected with the different stations, the more advanced pupils come up to the central station in October, to be examined for admission to the Normal School of the Chr. Ver. Ed. Society, of which Mr. Haig is Principal. The examination this year was in a high degree satisfactory, showing that a very marked improvement had been effected in the character of the education given in the district schools; an improvement directly traceable to the better training enjoyed by the teachers. No one could be present at these examinations, without being made to feel that the educational system of this Mission is a very hopeful one. Its teachers are Christians; its instruction thoroughly Christian and wholly in the vernacular; while its district schools are open to all.

In the Girls' School at Ahmednuggur, taught by Mr. Krishnarao, under the superintendence of Mr. Bissell, the same good proof of progress was furnished. In this school there are about sixty girls, of different ages, children or relatives of Christians, a considerable number of them being members of the church. The girls are trained with special reference to future usefulness as wives of pastors or catechists or teachers or Christians in secular employ.

The Rev. Vishnu Bhaskar presided at the Anniversary Meetings, which were five in number. At the first, the Rev. S. B. Fairbank gave a brief address on the subject of the removal by death of the Rev. S. B. Munger, the eldest member of the Mission. Eight of the Native brethren (candidates, teachers, pastors) gave addresses averaging about eight minutes in length, on as many different topics. About as many prayers, not generally exceeding five minutes in length, were intermingled with the addresses, the prayer following each address being in a corresponding strain. Several hymns were sung, one of them being in a Native metre. One of the speakers, a Native pastor, referring to the diminution in the number of missionaries, pointed out the obligation thus laid upon the Christians of this country to give themselves to the work of the Lord, and to seek such preparation and such gifts as would qualify them for the work of building up the church of Christ. If foreign missionaries laid the foundation, Native laborers should, with God's help, seek to rear the edifice. God would have them avail themselves to the utmost of what the missionaries could impart, without such habits of dependence as would leave them powerless if the supply

of missionaries should be cut off. One of the essays was upon the reading of the Scriptures; another, upon the obligation of Christian women to seek the good of their unconverted countrywomen; another, on the means of spreading the Gospel; one was on the words, How much owest thou?

The other meetings were of the same general character. There was an address on the subject of the evils of Debt. Another on the desirableness of a knowledge of Medicine for pastors and catechists living in country districts. In this connection we may mention that a class has been formed and placed under the care of the Rev. A. Abbot, to be instructed by him in the healing art. Mr. A. has given much attention to the diseases of this country and the means of treating them, and has had for years a large daily practice among the Natives at the stations where he has been located, and a success, the evidence of which appears in the unbounded confidence manifested by the people at those stations—the good thus done, and the opportunity thus afforded of preaching Christ to them, being the only reward sought by him. It is believed that he will find no difficulty in giving a measure of instruction to his pupils sufficient to enable them to give help to the villagers in cases of ordinary disease.

Another of the essays was on "Kirttans," a sort of musical performance in which the Natives greatly delight, to be used for the setting forth of Christian truth. The speaker seemed to think there was evidence that good had been done by Christian Kirttans, (Native oratorios shall we call them?) and he recommended that contributions should be made for the supply of instruments, the instruction of singers, and the means of itinerancy.

One of the addresses (by Mr. Vithoba Bugaji) was on the desirableness of independent employment for Christians, so that they might not incur the reproach of having embraced Christianity for the sake of Mission employment; and on the opportunities afforded by a secular vocation, of illustrating the principles of the Gospel. Mr. Shahu Daji discussed the question, What is true Christian liberty? Three characteristics of true religious liberty, were, The recognized supremacy of Christ; the paramount authority of the Scriptures; self-support. It is in the freedom of the church that Christians are to seek their individual liberty, not the latter apart from the former. The Rev. Ramkrishna V. Moduk went pretty thoroughly into the subject of systematic beneficence especially as it takes the form of voluntary tithes for the support of the pastorate and the spread of the Gospel. To this system most of the Christians were already pledged, and the object of the address was to encourage all to perseverance in the practice of it, by showing the reasonableness of it and by answering the various objections brought against it.

The Rev. R. Stothert of the Free Church Mission was present, and gave an interesting address. It is impossible for us in this brief summary to notice all the addresses. We may just refer to the remarks made by the Rev. A. Abbott. He referred to the possibility of his not again having the opportunity of attending this Conference, and said that he was desirous of presenting a few thoughts in a way that would cause them to be remembered. He exhibited a magnet; showed its power of attraction; showed that the steel that is drawn to it becomes itself a magnet, capable of attracting; also that power of sustaining communicated to the steel increases

as the burden is gradually increased; that the steel, detached, loses its power; and then made a beautiful application of these facts to Christ and the Christian, urging all to cling to Christ, to become like Christ, and to seek to draw others to Christ, apart from Christ there being no power in us to do men spiritual good.

The religious interest continued to rise until the last. It became manifest that the Spirit of God was present, moving on many hearts. More earnest, powerful, tender, affectionate addresses we have seldom, if ever, heard than some that were delivered at the last meetings. The dominant idea was the necessity of consecration under the constraining influence of the love of Christ. During the closing addresses many came forward with offerings to the Lord which they laid on the table, until it was nearly covered with silver and copper money, ornaments, &c.

November 1st is set apart in the Romish Calendar, and observed by some of our English brethren, in honor of "all saints." A goodly number of those who are 'sanctified by faith that is in Christ Jesus,' had the privilege of commemorating the dying love of Christ, in the Ahmednuggur First Church, on that day (last Lord's day.) About 325 Native Christians partook of the ordinance, 15 or 20 others joining with them. Some of them were from Bombay, Poona, Satara, Sholapoor; most were from places in the Ahmednuggur Collectorate. There were converts from the various Hindu castes and from Mahomedism. A large proportion of them were persons set apart for the service of the Gospel, as pastors, evangelists, catechists, Christian teachers and Bible women. One could not but think how wide-reaching and pervasive would be the blessing, if it should please God by the power of his Holy Spirit to seal upon their hearts the instructions and exhortations that had been given during these days.

HOMILIES FOR THE TIMES.—LII.

"I am glorified in them." John xvii. 10.

"Nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Isaiah lv. 6.

MASTER. The word that I speak is like a ladder ascending to heaven; or, let me say, like a stairway hewn in the rock, with interrupting terraces, one only of which can be seen at a time; the beauty and safety and excellency of the terrace look down upon the ascending pilgrim, and its angels rush down to help him up, and with much struggling, many falls, many victories, he reaches the place of beauty and of gladness, and tastes the sweetness of compensatory rest. I have understood, have embraced, have made my own, the word of the Master—such is his self-gratulation. Then my toil begins,—to make him understand that there is another and a more excellent fulness of meaning in the word, even in the very word to whose height he thought he had climbed. At length he is persuaded to look up, descries a new terrace of delight, and girds himself for the new ascent; the angels of this second heaven, seeing him ascending, hasten to his help. Unbelief, with its face downward, resists to the utmost, and perhaps beats him back to his first place of rest, or even further; perhaps fails, and is itself compelled to retreat before the successful scaler of the skies. Victorious faith sings pæans in the second heaven,

unobservant of the fact that unbelief with outspread wings conceals other and greater heavens of experience.

Believer. We look down upon a world that knows nothing of that whereto we have attained, and we readily persuade ourselves that this is 'that for which thou hast apprehended us,' that this is thy salvation. We know that there is glory and victory and blessedness, far beyond whereto we have attained; we catch glimpses of it in the very word whose primary terrace of meaning we have scaled; but we fancy that it is the vocation of death to bring us to those more celestial heights; that too much of heaven may not be let down into this world; that the first-fruits are all that we may here aspire to.

M. Does the word ever say to thee, 'I can no more'?

B. It bids us ask of thee and thou wilt show us great and mighty things which we know not. And according to our faith it is unto us. But Lord, is there not a limit to what thy word can show us in this life?

M. Hast thou found a limit? Has any servant of mine found a limit?

B. All things pertaining to life and godliness are given us in the word. But if I were to ask of thy word to cause the New Jerusalem to come down to me out of heaven?

M. Ask, and hearken diligently to its response.

B. Its marvellous accents reach me. Him that overcometh, I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. But when?

M. Yes, when?

B. We naturally look for such things beyond this life. But the word says plainly 'cometh down out of heaven,' therefore to earth, to us on earth.

M. What is this life of which thou speakest? Is it my gift?

B. It is thy gift and it is life eternal. We have passed from death unto life. Thou hast formed me for thyself to dwell in; and when thou makest for thyself a dwelling-place thou makest it meet for the manifesting of thyself. It is not a seventh part of thyself that is given; it is the seventh of our faith that leaves so much between thee and the world in us.—But the word tells us that we shall be changed, transfigured, that our body shall be made like unto thy glorious body. Can faith conquer this? Can faith subdue thy last enemy and ours? Can even faith do the works which thou didst? Pardon the question. Thy word chides me for it. 'He that believeth, the works that I do shall he do also, and greater works than these;' and 'all things are possible to him that believeth.' But what thou hast engaged to give thou hast engaged to give in the time and way that are appropriate with thy wisdom, not ours; in an order that may not be violated.

M. With this reflection dost thou dismiss those exceeding great promises, bidding them meet thee when thy probation is ended? The works I did upon the earth, thou shouldst do upon the earth. The Mount of Transfiguration is a mountain of thine earth.

B. But Lord, this is the nineteenth century,—too late, we think, for the miracles, too soon for the glory that is to be revealed in us.

M. Only to the seventh of me dost thou open the door of thy heart?

B. Christ in me. Christ, having all power in heaven and in earth.

M. Christ, meek and lowly of heart.

B. Christ, the same, yesterday, to-day and forever. Alpha and Omega. Thou wert many years in Nazareth and no miracles were wrought. If mighty signs and wonders were done in thy name, the world would know thee to be in us, and would come to thee in us; by such signs is their attention easily arrested, thy presence demonstrated to their apprehensions.

M. They would come and what if they should find in thee something that is not Christ? I am not reluctant to bear testimony to my own true self; to something that is not myself how can I bear testimony? Be thou the image of the unseen Christ; grace for grace, be thou conformed to me; then may thy faith take hold without scruple or misgiving of whatsoever promise shall furnish the means of convincing men that I am in thee of a truth.

B. If all things are possible to him that believeth, if Christ is in us as faith is in us, then how greatly are we culpable for the long protracted eclipse beneath which the nations are lying. We find it hard to believe that thou hast suffered thy power to get entangled in the limitations of our nature. Yet it is very certain that the vine is without fruit until it appears on the branches. Thy wisdom determines the paths by which thy blessings shall reach the world. We let the past tyrannize over us, and bid our faith aspire no higher than the past experience of thy servants has reached. Let me be strong in faith to scale the successive heavens of thy word, and give the world the treasures found in each. Abide in me; be my only goodness, wisdom, strength; be fully formed in me. Thou art glorified in us; in us, rather than among the angelic host, thou seekest thy glory; O thou that sittest between the cherubim, so be revealed in us, that the nations may run unto thee, as unto the day-spring from on high!

NOTES FROM AN INTERLEAVED BIBLE.

PSALM LII. 1. He that is with us is greater than he that is in the world.

2. How many friendships have been cut in twain by this sharp razor. A razor is not professedly an offensive weapon; it professes to serve you; but nothing is more deadly, when deceit guides it.

3. Thou lovest evil more than good; falsehood rather than truth; man denies this; and this is the great controversy between God and man. This it is that creates the necessity of being born again.

6. The righteous shall see: it is simply a question of time. God gives his people time to get rid of their asperity or vindictiveness. Judgment is delayed that we may judge ourselves and get rid of what is *amiss in us*; this is really more important than the chastisement of our enemies. We shall see not the chastisement of our enemies, but God's.

9. I will wait upon thy name, for it is good before thy saints: God manifests his glory to his united people.

LIII. See notes on XIV.

LIV. 1. The very name of Jesus, significant of salvation, has been to some a sufficient ground of confidence. To pluck us out of his hand would be to take from him this name.—Thy strength: the Gospel the power of God.

3. They have not taken into account that God is my ally. How many that have persecuted the church have committed this oversight.

LV. 6. That I had wings as a dove; that there were some cloister to receive me, where I could spend my days in peace with God and the God-fearing. But no, we must learn to trust in God

before the sons of men, and overcome evil with good. Warring with you let them discover that there is a something invincible in you, something that they have not and without which they are poor indeed. The more we are rejected of men, the more let us seek to know our fulness in God. Jonah imagined that he had wings like a dove and could flee to the wilderness of Tarshish and be at rest: but he soon discovered his mistake. The problem Where shall rest be found is only solved in Christ.

9. Divide their tongues: let conflicting counsels weaken and frustrate them. But sometimes they who were previously separated come together in the presence of the servant of God; Herod and Pilate make peace.

10-14. We may suppose this written about the time of Absalom's revolt and Ahithophel's treachery.

15. This however is not the spirit that David manifested when insulted by Shimei.—When he was no longer in possession of the authority, reasons of state would weigh less, and his own disposition be freer to manifest itself. He is here speaking of public enemies, and the choice was between their overthrow and the ruin of the state. So in the days of the Indian Mutiny, the alternative was just this: the destruction of an atrocious band of murderers, or the slaughter of European and Native Christians, men, women children, under circumstances of the most frightful barbarity.—'Hell,' *sheol*, the place of the dead.

17. It is good for Christians to make such resolutions and keep them stubbornly, not forgetting to cherish a spirit of prayer in the intervals. He shall hear my voice: try and get the faith of this into every prayer. If we know that he hears us, we know that we have the things sought.

19. No changes: reverses.

22. Cast thy burden; *lit.* thy gift; cast upon Jehovah what he hath given thee, what he hath allotted. Realize that it is the appointment of thy heavenly Father, and that his strength is given along with it. Christ helps us to bear the yoke he lays upon us.—The righteous are they who get their burdens from the Lord and the strength to bear them. 'To be moved.' He first makes Peter a rock and then fulfils this.

23. Not half their days: he that taketh the sword shall perish by the sword.

Correspondence.

GOVERNMENT SUPPORT OF IDOL TEMPLES.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN,—I was glad to see your remarks (October 17th) on the subject of disconnecting Government from idolatry by commuting all money payments to idols and temples into permanent grants of land. The idea of disconnecting Government from idolatry in this way is truly farcical. Did every native ruler who formerly gave a village, or half a dozen villages to a favorite idol disconnect himself from the said idol by so doing? The proper term for this procedure I conceive to be, *permanent endowment*. The annual payments to Juganath were thus commuted some years since, I believe; i. e., their full value given at once in a permanent, inalienable land endowment; and a like measure has been proposed in regard to the thousands of temples and idols supported by our Government in other parts of India, including our own Presidency. Whether the commutation has actually taken place in our Bombay Presidency or not, I am in doubt. The question was before our Governor in Council in 1863, if I remember rightly.—Can you inform me whether action was taken and the change effected? If there is any conscience on this subject among Christians in India and Great Britain, I wonder it has not been more intensely roused by this proposition than by the fact of annual payments direct from our Treasury for their support. Such payments, offensive as they must be to God and every heart in sympathy with Him, are less to be deprecated than permanent land endowments. For in case of such payments there is room to hope that either the consciences of our Rulers will ultimately react, or our Hindu subjects become enlightened, so that this immense sum now paid annually for the support of the idols may yet be diverted for purposes of education or works of public utility.

But with these permanent land endowments, secured to them *in perpetuo* by the supreme power of law and our national legislation, a handful of superstitious priests may cling to the idols and their endowments long after nine-tenths of our subjects have voluntarily renounced idolatry, and embraced the Gospel. A few years ago, if I remember rightly, there were some 30,000 temples and idols in the Bombay Presidency alone, receiving their annual payments from our Treasury—the annual payments in Bombay and Madras amounting to more than sixteen lakhs of rupees. If this amount is converted into permanent land endowments to all these temples, what an effective—all-powerful bribe they become for perpetuating idolatry—for binding all these priests, proprietors, and their families and relations to these idols forever!

If this proposed commutation has not yet been consummated in this Presidency it seems to me all Christian consciences should be roused to interpose a most earnest remonstrance.

Your's sincerely,
W.

Epitome of News.

SATURDAY, OCTOBER 31, 1868.

—*Bombay Gazette*: "It has given us the greatest satisfaction to learn that the Trustees of the Cathedral have definitely settled a long pending question by honourably restoring the funds which by an error of judgment, they had diverted from the Fort Christian Schools to the payment of a Cathedral debt. A letter from Mr. Arthur Crawford and the Hon'ble Mr. Bayley, announcing the pleasing act of just restitution, will be found elsewhere, and we regret that the file of correspondence which accompanied it, arrived too late, both at our office and that of our contemporary, for publication in this morning's issue. In due course, however, the curiosity of the public will be satisfied, and they will learn why the Government, instead of repaying the money as requested, threw the burden on the Trustees. The main fact, however, will gratify all who have taken an interest in the subject, and a painful incident, grievous to all concerned, will be set at rest for ever."

—*Times of India*: "The civil officer of the Palanphoor and Radenphoor districts, has represented to Government, that there will be much difficulty in supplying a large number of persons with grain in Deesa, and therefore that it is not advisable to initiate famine works on a large scale in that cantonment."

The same: "Mr. John Stuart, liquidator of the old Bank of Bombay being about to leave India for England, has resigned that appointment, and a meeting of the shareholders of the Bank has been convened for the 14th November when he will present his report and formally tender his resignation."

—*Overland Mail*: "The revolution in Spain is quite complete. All the generals who opposed it have yielded. A central junta has been elected at Madrid, with Serrano and Prim as honorary presidents; and this body has invested Serrano with the supreme command of the army, and power to appoint a ministry to act until the meeting of the Constituent Assembly."

General Prim had a most enthusiastic reception on his arrival in Madrid.

Queen Isabella has published a violent protest against the overthrow of her government. The Pope has sent her a message of condolence, and has offered her an asylum in Rome.

Queen Christina has left Spain for Bordeaux.

The American Government has recognized the Spanish junta as a government de facto.

The proposal to form Spain and Portugal into an Iberian republic finds no favour at Lisbon.

A legal tribunal has decided that a prosecution against the Bohemian bishops cannot be sustained. This it is expected will lead to the entire suppression of the Concordat.

The reports of the health of the Prince Royal of Belgium are again unfavourable. The Queen of Portugal is also in a very delicate state of health.

Serious inundations caused by the heavy rains have taken place in Switzerland.

A conspiracy to depose the Sultan has been reported from Constantinople, but the accounts are rather vague.

Collisions between the negroes and the white people in the Southern States of America are becoming very frequent.

The revision of the lists of voters has been completed. Mr. Disraeli has issued a long address to the electors of Buckinghamshire. Mr. Gladstone commences his electioneering campaign in Lancashire next week.

The Prince and Princess of Wales have visited Glasgow to assist in laying the foundation-stone of the new university buildings.

The Duke of Edinburgh is expected to leave England for his two years, cruise on October 20.

Dr. Magee, dean of Cork, has been appointed Bishop of Peterborough, and Professor H. L. Mansel has been nominated Dean of St. Paul's.

The Bishop of Capetown leaves England to-day on his return to his diocese.

Among the deaths reported during the week have been those of Dr. Howard, dean of Lichfield; the Rev. Canon Hawkins; and Sir J. B. W. Smythe Gardiner.

Thanks to a public appeal, by Pastor Maurach in Livonia, we have at last learned what becomes of the old postage stamps, and to what end the thousands of aged and youthful collectors are in the habit of plaguing our lives out. It appears, then, that the Chinese have contracted the habit or passion of covering their umbrellas, and rooms and houses—everything, in short—with old European stamps, and they buy them by thousands and millions. The Rhenish mission, which has a station in China, collects these stamps and sells them at 3s. the thousand. For the money so acquired the mission educates such children as have been either exposed or sold as slaves by their unnatural Chinese parents.

A Roman villa, has been discovered at Painswick (on the edge of the Cotswold, facing the Severn Vale), which promises to be little inferior in interest to those discovered in modern times at Cirencester and Chedworth. It appears that while a man was ploughing on the farm of Mr. Adey, known as Highfield-farm, the ploughman made a discovery which proved to be the remains of a Roman villa. The villa has not been fully disclosed, for the ground over it having been tilled is now planted, and nothing more can be done until after next harvest; but it appears that a hypocaust was found with square columns of brick (as at Uriconium), supporting the floor, flue tiles running up the side walls (as is also the case at Uriconium); and a tessellated pavement has been shown, with roof-tiles of pointed hexagonal shape of red sandstone. A small brass coin, in poor condition, of the lower empire has been discovered. Obverse, an emperor's head, looking to the right; head radiated, only the letter D. distinguishable; reverse, a nude figure, probably Apollo, with the usual legend, 'Soli invicto comite.'

—*British Medical Journal*: What is Soda Water?—"Is the absence of soda from soda-water a generally understood fact? That is the dictum of a respectable member of the trade at the recent pharmaceutical conference. It was a comment in the course of discussion upon a paper by Mr. Proctor, in which he stated that not one of five samples proved what it ought to be even in cases where the name of the maker might be expected to be a guarantee of good quality. Several speakers insisted that the less soda the soda-water contained the more it was relished. In answer to the observation that it would be highly interesting if soda-water manufacturers would let the public know what soda-water contains, Mr. A. J. Caley said, that four years ago they manufactured soda water with 15 grains of soda per bottle, and people complained and said, 'What is the matter with this soda-water? It tastes like soap.' They then decreased the quantity of soda; and in proportion as they did so their trade increased. He could not state the exact quantity now dissolved, but perhaps it was the fraction of a grain. He thought it very desirable that people should not be supplied with soda-water with 15 grains of soda in it, which he hinted, might not be conducive to health. If a prescription, however, were ordered by a physician, soda-water of a definite strength would be supplied."

MONDAY,—NOVEMBER 2.

—*Delhi Gazette*: "We are glad to hear that there is no danger of a famine in Bhopal, sufficient rain having fallen within the last three weeks to enable the rubber sowings to take place. But scarcity there will be, for thousands of starving poor are flocking into the territory from Rajpootana attracted by the report of comparative plenty."

'Her Highness the Begum of Bhopal, our staunch ally, has been ailing for the last three months.'

—*Friend of India*: "In a little work contrasting the religious destitution of Calcutta and London Dr Mullens states that for the 30,000 European and American Christians, of the former there are 17 Protestant churches, 2 American and Greek, and 6 Roman Catholic. In Great Britain there are 36,200 clergy of all denominations, with 34,700 buildings regularly used for public worship to instruct a population of 24,363,433 persons. That is, a minister of religion is provided for every 673 persons, of whom only 350 can be expected to be present in church at one time. From a census of 80 churches with 27,000 members who contributed £124,063 to religious purposes he found that Foreign Missions received only £15 out of every £100, the other £85 being spent at home. The Protestant churches of Europe and America sent 2,000 missionaries to the majority of the human race who are Jews, Mussulmans and Pagans at an annual cost of a million sterling. The proportion is as follows:—

	Societies.	Amount.	Missionaries.
<i>Foreign Missions.</i>			
Great Britain ...	21	£558,629	970
Continent ...	13	114,755	425
America ...	8	306,142	542
Jewish Missions ...	8	53,398	96
Total.....	50	1,032,924	2,033
			Copies.
<i>Bible Societies</i> ...	18	435,015	4,457,000
<i>Tract & Book Societies.</i> ...	17	93,378	73,973,000
	85	1,561,320	

The list of Societies in Great Britain for Foreign Missions is as follows:

Name.	Amount.	European Missionaries.
Propagation of the Gospel ...	£49,862	125
Church Missionary ...	150,864	190
Wesleyan Missionary ...	116,852	275
London Missionary ...	105,289	169
Baptist Missionary ...	32,794	62
General Baptist Missionary ...	4,980	7
South American Missionary ...	6,335	10
English Presbyterian Church ...	7,356	10
Moravian (English French) ...	4,855	...
Foreign Evangelist ...	1,443	...
Garrow Mission ...	437	2
Methodist New Connexion ...	1,804	4
United Methodist Free Church..	5,003	25
Welsh Calvinistic Methodist Mission ...	2,973	4
Turkish Mission Aid ...	1,659	...
Established Church of Scotland	5,237	7
Free Church of Scotland ..	31,829	24
United Presbyterian Mission ...	22,161	38
Reformed Presbyterian and Nova Scotian Mission ...	2,000	7
Edinburgh Medical Mission ...	1,080	3
Irish Presbyterian Mission ...	3,816	8
Total British Societies.....	£558,629	970

—*Times of India*: "The Bench of Justices were engaged from two till six o'clock, on Saturday afternoon, in a stormy discussion upon Mr. Nowrojee Fardonjee's motion:—

'That a Committee be appointed to enquire into the conduct of Yeshvuntrao Bulvant, General Inspector, and Temooljee the Shroff, in connection with the monies received on account of Municipal taxes, and the existence of books, reported to have been kept by the latter, which are not forthcoming; and to report the result to the Bench; and also to report whether any and what proceedings it is advisable to institute against any and what persons for official misconduct in the said matter.'

The Bench decided that Yeshvuntrao and his accomplices should be prosecuted, if the Solicitor of the Bench thought a conviction could be obtained.

—*Overland Mail*: "It is proposed to establish in the metropolis a hospital for the treatment of

diseases strictly in accordance with the principles of temperance and the laws of health. It is held by the promoters that those practitioners who prescribe neither alcohol nor poisonous drugs have greater success in the treatment of diseases in all respects. The committee have endeavoured to induce the governors of the various hospitals to place one ward apart for a test of the new system, but the invariable answer has pointed to a lack of facilities, and an appeal is now made for assistance in establishing an independent institution."

TUESDAY,—NOVEMBER 3.

—*Times of India*: "Information from Rajpootana reaches us that notwithstanding the large emigration from Joudpoor, grain of all kinds in that city now sells at four seers per rupee, while grass is scarcely procurable at six seers a rupee. Many of the Maharajah's horses have died in their stalls from want of food, and others have been sent away into Guzerat. All the villages round are deserted, not so much from the want of food as from a total failure of the water-supply."

—Merwanjee Nowrojee Meenwalla has been convicted at Kurrachee and sentenced to seven years' rigorous imprisonment.

—His Excellency the Governor arrived in Bombay, yesterday.

—*Times of India*: "We hear that some of the Superintendents of Wards in the service of the Municipality, with their head clerks, have been suspended by the Commissioner since yesterday."

—Mr. Longfellow who arrived by the *Malta* on Saturday last, is a son of Longfellow, the poet. Mr. Longfellow intends making a tour in India, and thence through China and Japan to the United States, via San Francisco.

—*Friend of India*: "From the annual Parliamentary Blue-books which publish statistics of all our dependencies, we learn that the English Empire abroad consists of 4,562,000 square miles, and the population amounts to 161,486,000. Including the British North-West American possessions, and linking the whole to the mother country, the metropolis of this vast domain, the Queen's realm will be found to comprise territory of about seven millions of English square miles, with a population approaching 350 millions, of souls. British India heads the list with its population of 150 millions. But British Feudatory India, with its area of 596,790 square miles and population of 47,909,199, is omitted. Adding that, however, the area of 1,552,028 square miles seems almost small when compared with that of our North American or our Australian possessions. Take in such English-speaking countries as America and consider what Anglo-Saxondom will have been, and will have done for other races, even in the three centuries ending in the year 2000!

—The same: "Baboo Rajendralall Mittra has announced to the Asiatic Society the discovery of the remains of a large Bhuddist Monastery at Muttra. The building, which was exposed in digging the foundations of a new kutcherry, is of the sandstone common in Delhi and Agra, and contains a number of statues of the same material, all more or less mutilated. The figures are Bhuddist, but upon the basis of some of the pillars broken Sanscrit and Gupta inscriptions have been detected. Three of these bear dates and one of the inscriptions states that the temple was founded by the Seythian Oerki, the Huvishka of Sanscrit literature, who flourished B. C. 50—30 and whose dominion may be presumed to have extended so far as Muttra. Another monument bears a name conjectured to be that of King Vasudeva."

—The adjourned meeting of the Bench of Justices was held yesterday when a resolution was carried to the effect that all papers, books and accounts of the Municipality should be open to the inspection of any one of the Justices at all reasonable times. After some discussion the consideration of the Budget was deferred until Thursday.

—*Friend of India*: "Lord Napier has visited the Missionary Stations in Tinnevely. Setting out from Dohnavur, a station of the Church Missionary Society, on the 23th September, his lordship reached Mahindragiri in Travancore and spent a few days on the coffee estates. He then descended the Asambu, by a new road made for the occasion, and in company with Sir T. Madava Rao proceeded to Nagercoil where he visited the London Mission House. The Missionaries presented his lordship with an address thanking him for the countenance extended to the Native Christ

ian community. His lordship returned a suitable reply assuring them of the sympathy, and if it were ever necessary, of the protection, of the Government of Madras. Lord Napier and suite rode to Cape Comorin, where the British Resident holds his temporary Kutchery, and then set out for Edeyengudi, where Lady Napier had arrived to meet him."

WEDNESDAY,—NOVEMBER 4.

—*Times of India*: "The following alarming news is from Pooree.—20th October;—The rains seem entirely to have ceased, and both here and in Cuttack there appears great anxiety about the crops. They say, if we do not get rain within a week, that half the crop must be lost. The price of rice is rising, and yesterday there was great difficulty in procuring any in Cuttack. It gave one quite a return of the anxious feeling that was so continual 2 and 3 years ago. I trust the Lord, in mercy, will avert such a calamity even to a modified extent. How terrible it would be to have a scarcity with all these children on our hands?"

—The Superintendents of the Fort and Boleshwar Wards have been suspended by the Municipal Commissioner.

The *Englishman*: "Two hundred and twenty-eight killed, and thirteen hundred and seventeen wounded—such is the rather formidable bill of casualties, which, according to Colonel Hervey's statistics, have attended the dacoities committed in India during the past three years."

—*Rangoon Times*: "From Penang we learn that Port Blair is flourishing under the rule of its new Governor, Colonel Man, who is making every effort in his power to improve the settlement, to add to the comfort of the residents, and to introduce civilization amongst the natives. Along with other things which he has lately done with this end in view, we may mention that, he has sent to Penang for a lady who lives there rejoicing under the name of Mary Andaman, to go to Port Blair to superintend an orphanage and school which is being established by the Colonel's lady. Mary Andaman, as her name may show, is a native of the Andamans, and when a mere child was picked up at sea drifting about in a canoe a long way from land. She was then carried to Penang where she has been brought up and educated, and now returns to try and diffuse the blessings of that education among her own people. Colonel Man has also sent to Penang a large order for different species of fruit-trees, vegetables, and other plants which he hopes to be able to introduce into Port Blair. We sincerely trust that all these praiseworthy attempts to improve the settlement may meet with the success which they so richly merit."

THURSDAY,—NOVEMBER 5.

—Her Highness the Secundra Begum of Bhopal, died on the 30th ult.

—*Times of India*, Kurrachee: "The arrangements for the proposed Christmas fair are being rapidly carried out in a manner which reflects considerable credit on the committee of management and its honorary secretary."

—*Bombay Gazette*: "A census of the whole of Oude, is to be taken on the night of Monday, Feb. 1st 1869."

—*Mofussilite*: "We believe that the question of Post Office orders for India has been decided in England, as an order for 'five pounds' arrived in this station on Thursday, but as neither the Treasury Officer or the Postmaster had received any advice on the subject, it was not of course 'honoured.'"

—*Bombay Gazette*, Cochin: "Mr. Jansen, the artist, was nearly meeting with a watery grave the other evening. He puts up in a bungalow about two miles distant from Tripoontoorah, the capital of His Highness's dominions. He went out angling in a river close by, and seeing his peon standing in the river fishing, Mr. Jansen jumped out of his boat into the stream, thinking it was not deep; but he got deep into the mud and every attempt he made to extricate himself sent him deeper and deeper till he made one desperate effort and got himself out, but only to find that he was out of his depth in water. This the peon saw. With some difficulty he brought Mr. Jansen on shore in a state of unconsciousness. In a little time he rallied, and he is all right now."

FRIDAY,—NOVEMBER 6.

—The damage done to the building in which the fire occurred in Duncan Road, on Wednesday evening, is estimated at about Rs. 90,000.

—At the adjourned meeting of the Bench of Justices, yesterday, the Resolution praying the Legislative Council to proceed with the Bill for the levy of town dues, was carried by a large majority. 63 Justices being for the levy of the dues, and 29 voting against.

—*Bombay Gazette*: "The following circular, signed by two esteemed native gentlemen, has been issued in anticipation of Miss Carpenter's arrival in Bombay:—

"Dear Sir,—As Miss Carpenter is expected to arrive in Bombay by the next mail steamer; it is proposed that we should form a deputation to receive her on landing. If you feel inclined to join the deputation, you will be good enough to meet at the Apollo or Mazagon Bunder, as the case may be. If the steamer arrives at night, Miss Carpenter will land at the Mazagon Bunder early the next morning. Each gentleman will, it is requested, make his own arrangements to get timely intelligence of the mail.—Yours faithfully, Venaek Wassooodeo; Atmaram Pandurang."

—The Bill for City Surveys was read a second time in the Legislative Council at Bombay yesterday.

—A pestilence, similar to that which broke out at Sahabazar last year, has made its appearance in Chuckdighee, and has crossed the Damodhur. The epidemic is reported by the *Indian Daily News* to be raging with great virulence.

—The P. and O. Co.'s Steamers are to be fitted with improved binnacle lights, by means of which they will be enabled to telegraph to other vessels or to hold communications with the shore while entering or leaving the harbour.

—*Sindian*: Famine in Kattywar.—"We regret to learn from Hyderabad that famine, in consequence of the failure of crops, has become so severe in Kattywar as to necessitate hundreds of its inhabitants to travel down to Hyderabad to purchase grain, and return to their homes as soon as possible. The price of grain has, in consequence, increased considerably."

—Local items of the week: A Parsee woman, died from taking arsenic as a remedy for hysterical fits to which she was subject. Mahomed Wurjeebhoy, the man who was injured by an explosion of gunpowder, at Nowrojee Hill, died on Wednesday at the Jamsetjee Hospital. Several godowns were destroyed by fire in Duncan Road.

Deaths last week 271, of which 18 were from cholera.

TELEGRAPHIC NEWS.

London, Oct. 15th.—The Secretary of Gonsalez Bravo, who had remained at Madrid fell into the hands of the populace a few days ago, and the authorities had great difficulty in saving him from their vengeance.—Queen Isabella's birth-day was celebrated as usual at Havanna, on the 10th instant. At a democratic meeting held at Madrid to-day, a motion was brought forward in favour of the formation of a Republic. A circular has been issued by the Minister of the Interior warning all persons that the disturbers of public order will be severely punished. The attempted assassination of Bravo's private secretary was the cause of the issue of this circular; the state of the country is otherwise tranquil.—General Prim has written a letter in which he expresses himself in favour of a Constitutional Monarchy.—A poll-tax has been imposed on all Spaniards, aged 14 and upwards, as a substitute for certain octrois.—The *France* declares that France and England are perfectly agreed on all questions concerning the interests of Turkey.—The Agent of the Roumanian Government at Paris has suddenly departed for Bucharest, having received assurances that France totally disapproves of the attitude assumed by the Turkish Government towards the Principalities.—The *Semaine Financiere* says that the Emperor Napoleon intends proposing a general disarmament.—Prague is placed under an exceptional regime on account of the open opposition of the Cardinal Prince Von Schwarzenberg to the new Liberal Constitution of Austria.—An investigation into the late conspiracy at Stamboul has commenced.—His Excellency Foad Pasha is better.—Advices from Brazil state that the Paraguayans have abandoned Februria.—The Italian Loan has been issued.

25th.—The Governments of England, France, Prussia, and Portugal have all recognised the new Spanish Government, and the Papal Nuncio has expressed a wish for the maintenance of friendly relations with Spain.—Their Royal Highnesses

the Prince and Princess of Wales will leave England in the middle of November for Paris, Germany, Denmark, Greece, and Asia Minor, and will go up the River Nile as far as the second cataract.—It is understood that Lord Stanley has agreed to refer the charge of non-prevention of the Alabama leaving Liverpool to trial, and all claims for compensation to a mixed Anglo-American Commission. This arrangement only requires the approval of the Washington Government.

27th.—In consequence of a speech made by Baron von Beust (Austrian Prime Minister,) the military committee of the Reichsrath has voted the maintenance of the Austrian army on a war-footing.—A manifesto, issued by the Provisional Government to the Spanish nation, reaffirms the freedom of religion, and states that the Ministers would prefer a constitutional monarchy, but that the wishes of the people will be respected.

28th.—The appointment of Earl Mayo to the Viceroyalty of India was officially announced in last night's *Gazette*. His Lordship is expected to leave England on the 6th of November.—The sittings of the Bombay Bank Commission will commence on Monday next, the 2nd November.—A slight shock of earthquake has been experienced in Ireland.—The Dowager Duchess of Sutherland is dead.—Lord Napier of Magdala visited Portsmouth yesterday, and received an address from the Mayor of that town. His Excellency was afterwards entertained at a banquet.

29th.—The Archbishop of Canterbury is dead. It is announced that the Duke of Edinburgh will visit India on his return voyage to England.—The *Daily News* of this morning asserts that Sir Stafford Northcote has ordered the installation of the young Maharajah of Mysore.—The Marquis of Salisbury yesterday received addresses from the Manchester Chamber of Commerce and the members of the Cotton Supply Association, expressing satisfaction at His Lordship's Indian administration.—The Marquis in reply said he regretted that recent electoral addresses and speeches, with few exceptions, made no mention at all of India. He dwelt upon the importance of improving the quality of cotton, of commercial intercourse by railway and river communication, and of the desirability of introducing a good (gold) currency into India.—The Spanish Cortes will assemble at the end of December.—The *Moniteur* of to-day says that the present Austrian army of 800,000 men merely corresponds to the population, and that no cause for uneasiness exists.

30th.—Mr. Massey in his speech to the Electors of Liverpool confined himself exclusively to Indian affairs. He defended the policy of annexation and pointed out the importance to India of Railways, Irrigation, and the cultivation of Cotton.—The prospectus of a new Spanish loan of 25,000,000 reals has been issued.—The Governments of Holland and Italy have recognised the Spanish Revolution.

31st.—The Austrian and Swedish Governments have recognised the Spanish Revolution.—The Provisional Government has proposed to make a reduction of 25,000 men in the Spanish army.—In yesterday's sitting of the Austrian Reichsrath a Conscription of 56,000 men was voted; the Ministry promising not to increase the effective strength of the army.

Nov. 2nd.—H. R. H. Prince Arthur has been gazetted Lieutenant in the Royal Engineers.—The 3rd Dragoon Guards and the 4th, 26th, 33rd, and 45th Regiments of Foot have been authorised to bear the name of "Abyssinia" on their colours.—A shock of earthquake has been felt in the west of England.—An important circular has been issued by the Spanish Government advocating an extensive system of education. The Government has also decreed the right to hold public meetings.—Belgium has recognised the Revolution.—An envoy has arrived at St. Petersburg from the Emir of Bokhara bearing assurances of devotion and willingness to further the interests of the Russian Empire.—The transport "Serapis" has arrived at Portsmouth.—The "Carnatic" with the outward Indian mails, left Suez for Bombay on the 1st instant at noon (6 hours before contract time).—The homeward Bombay mail of the 13th Oct, reached Suez on the 30th ult.

Calcutta, 30th Oct.—The *Englishman* states that nothing has been decided respecting the future movements of the Viceroy, and that it is still uncertain whether His Excellency will hold a Durbar before leaving for England.—The same paper states that it has not yet been settled whether Ameer Shere Ali Khan will meet the Viceroy at Peshawur, as was recently announced.—The

Friend of India of yesterday says that the Punjab Tenancy Bill passed the Viceroy's Council on the 19th instant, after a lengthy debate. Neither the Act nor any Report of the debate have yet been published.

Miscellany.

—An addition has been made to the number of sects in Turkey by the formation of the Lusavorichian Society. This is a body of reformers, in the Armenian Church, not connected with the Protestant Armenians! They make a clean sweep of all what are called superstitious practices, and accept only two sacraments. In 1866, they published a revised translation of the Gregorian Armenian Prayer-book. They have now opened a church in Constantinople. The Patriarch and high clergy are disposed to take strong measures against the Lusavorichian Society, but there are too many favorers of the new doctrines highly placed in the Gregorian fold, and the Porte does not appear disposed to support the Patriarch. It is a curious matter that this reforming spirit has been for some time at work among the Armenians, doubtless prompted by the labors of the American Missionaries, but there are no signs of any such movement among the Greeks. There is a sceptical feeling, it is true, among the patriots, but they hold closely to the orthodox church as a means of national consolidation and extension.

—Calvin's share in the burning of Servetus. —All lovers of truth, observes the *Rock*, and admirers of the principles of the Reformation will have much pleasure in finding, that the popular and generally received statement, made in the pages of history, and also in school-books on the above cruel act, are now without doubt proved to have been a false and groundless calumny, so far as regards any influence being exercised by the revered John Calvin in effecting it. The authority for making this information public is derived from a recently published work of the beloved Reformer first translated by the Revd. Henry Cole, D.D. The work alluded to is, "A Treatise on the Secret Providence of God." The work was written in refutation of the cavils of one Pughius, in which, on pages 128 and 129 stand the following remarks:—"As to your foul assertion, that my disciples are made of my God like unto myself, cruel, vile, proud slanderers, carrying one thing on their tongues and another in their hearts, I will come forward and refute this your impudent reviling—prepared to do so not so much by words as by facts. For what particular act of mine you accuse me of cruelty I am anxious to know. I myself know not that act, unless it be with reference to the death of your great master Servetus. But that I myself earnestly entreated that he might not be put to death, his judges themselves are witnesses, in the number of whom at that time, two were his staunch favorers and defenders; but I have said quite enough about myself."

—*London Review*.—"The advocates of peace are circulating a paper on 'The Cost of War,' addressed to the electors of the United Kingdom, in which we are told that since the peace of 1815 Great Britain has spent on her Military and Naval establishments, and the interest of her National Debt, two thousand five hundred and ninety seven millions of pounds sterling; that in the present year the cost of the army and navy is more than twenty-eight millions and a half; and the interest of the National Debt is more than twenty-six millions and a half; that the outlay for fortifications is £530,000; that the total expenditure for the year on these matters is fifty three millions and a half; that is, at the rate of £152,573 per day, or £5,356 per hour, or exactly one hundred guineas per minute day and night throughout the year; that out of seventy millions of annual expenditure only fifteen millions are required for civil government and all other expenses; and that consequently nine pence half-penny out of every shilling or sixteen shillings out of every pound, of taxation, is appropriated to war expenditure. The paper then goes on to contrast this enormous outlay on warlike preparations with the various sources of the revenue of the country, each of which it greatly surpasses. All, doubtless, very true, and certainly very humiliating, but powerless, we fear, to produce any effect on Governments, unless it can first lay those devils of national jealousy and rancour, which peoples, quite as

much as Governments, are prone to entertain. Cowper has told us that

'War is a game which were their subjects wise Kings would not play at;'

but their subjects are not wise and the price of their folly is a hundred guineas a minute." —School and University system in Scotland from *Fraser's Magazine*.—"In Scotland there is one matriculated student to every 1000 of the population, but in the whole of Germany (exclusive of the non-German states of Austria) there is one matriculated student to every 2,600 of the population; whilst in England the proportion is about one matriculated student for every 5,800 of the population. It is objected to this system that while individuals may be benefited by it, the country suffers; that those who are instructed in the higher branches are raised above their natural sphere; that the picked men of the lower classes acquire tastes and habits which unfit them for the society and occupations of their fellows; that they rise to higher social positions and leave the bulk behind them; and that thus the lower classes are deprived of their picked men and their choicest leaven. There might be something in this objection if it were quite accurate. If a high education given to a few men had the effect of keeping down the masses, and the interests of the many were sacrificed to the few, then the Scottish university system might be pronounced to be a failure. But the very opposite is the case throughout the country. The mass of the humbler classes is not kept down by the success of the ablest men in them; on the contrary, the mass is raised until, as has been said, there is comparatively little distinction between the middle and lower classes. And at the same time a respect for learning is fostered in the country, and a type of character is moulded, which in Scotland extends itself through both the Highland and Lowland race of Scotchmen. Indeed the one bond of union in the intellectual conditions of these two races, so distinct in other characteristics, is the fondness for learning and the appreciation of a kind of scholarlike attainment among their fellows. And this characteristic is found both in the south and in the north of Scotland—among the Lowland shepherds' isolated families, and by the Highland crofters' peat fireside. And it can hardly be otherwise. Students who are the sons of shepherds and farm laborers attend the universities, graduate in the regular course, and then go back to their native parishes as teachers, or it may be ministers, and some of them rise to the highest positions both in the church and the teaching profession. These men return to their families and bring with them to their humble households something of the educated tone of mind which they have acquired at college, and this unconsciously works its way through the family to the village circle of acquaintances, and so gradually spreads in a manner through the country.

"It is from this diffusion of intelligence in all ranks of society that the people of Scotland are led to take such a genuine interest in the education of their children. They see how successful some men of their own rank have been in life, and they are desirous that their children should be equally successful in their lives. They desire that their families should rise in the world. 'I like school just middling,' said a little boy of twelve to one of the Assistant Commissioners, 'but father says I'll never be a man unless I get a good education, and he keeps me at it.'"

—We take the following from the *Friend of India* regarding the origin of Petroleum: "Professor Hitchcock, of New York, states that petroleum is unquestionably of organic origin. In his opinion the great mass of it has been derived from plants; it has been thought by some to be derived from the animal kingdom, being either a fish oil or a substance related to adipocere. It does not appear to be the result of a natural distillation of coal, since its chemical composition is different from the oil manufactured from the cannels, containing neither aniline nor nitrobenzole. Moreover, petroleum occupied fissures in the Silurian and Devonian strata of America long before the trees of the coal period were growing in their native forests. Brine is generally associated with petroleum, and the fact of the slight solubility of hydro-carbon in fresh water, but insolubility in salt water, excites the inquiry whether salt water of primeval lagoons, may not have prevented the escape of the vegetable gases beneath, and condensed them into liquid. The immense territory in North America, several hundred square miles

in extent, underlain by certain geological formations in an unaltered state, implies that the petroleum of the New World, like its coal, is probably inexhaustible. In a paper by Professor Hitchcock, read before the British Association in 1866, he states that in five years the United States of America produced more than 300,000,000 gallons of petroleum. The average daily yield in the year 1866 was at least 12,000 barrels. The business of collecting, transporting, and refining it employed as many hands as either the coal or iron trade. The most prolific of all the petroleum regions is Western Pennsylvania. The oil is found beneath each of three sandstones, or sets of impervious strata. Petroleum may occur in cavities and fissures in the strata. The existence of a cavity is inferred from the prodigious amount of fluid spouting out of the ground; at the Grant well at Pitt Hole the produce was at the rate of 1800 barrels of petroleum per day. There are no less than fourteen different formations in North America from which petroleum has been obtained. The quantity of petroleum in gallons, exclusive of coal oil, exported from the United States in each of the four months, February to May of the present year, was as follows:—February, 561,036 crude and 4,434,393 refined; March, 567,163 crude and 3,624,974 refined; April, 824,458 crude and 5,113,739 refined; May, 1,842,285 crude and 5,669,752 refined. Petroleum explorers look for regions where the strata have been much folded and broken, promising that the dislocations may produce cavities in which 'the fluid' will accumulate. The best surface indications generally guide to shallow wells."

—The *Home News* gives the following account of the finding of a number of Phœnician and Greek antiquities: "One of the greatest finds of Phœnician and Greek antiquities made of late times was the other day at the village of Dali, in Cyprus, the site of the ancient Idalion, the capital of one of the four kingdoms, and the site of one of the largest temples of the Cyprian Venus. It is the American Consul at Larnaka who has profited by this discovery of a peasant. The surface covers a Greek burial-place of seven or eight acres. The Greek graves are only about three feet deep; but six or seven feet underneath come numerous Phœnician tombs, all oven-shaped, and, closed in with large blocks of stone. On these being removed the air within is often so foul as almost to stifle the labourers employed. In these, vases with Phœnician inscription and statuettes of Phœnician women are found. The numerous articles, Phœnician and Greek, include gold ear-rings, medallions, finger-rings, statuettes, necklaces, &c.; silver bracelets, rings, spoons, coins, copper and bronze spear-heads, lances, battle-axes, mirrors, rings, fibulæ, tripods, cups, cooking utensils, statuettes, idols, coins &c.; precious stones—cornelians, amethysts, rubies, agates, some well cut scarabæi; glass cups, bottles, plates; unguentaries, lachrymatories, ornaments; limestone statuettes of Venus, votive offerings, life-size heads, statues, small sarcophagi, sepulchral columns, figures of animals; terra-cottas—statuettes of Venus, groups, vases, cups, animals, heads and busts, statues, votive offerings, lamps &c. Some of the painted vases are three feet high."

—The *Englishman*, reviewing some official correspondence, relative to the distress south of Calcutta, says: "From the papers published in the Supplement to the *Calcutta Gazette*, relative to the Agricultural distress in the 24 Pergunnahs, there can be no doubt that considerable suffering must be the lot of the inhabitants of the district south of Calcutta between the Pyali River and the Hooghly. The district officials, aided most energetically by the Missionaries, and many of the native landlords have, however, taken every precaution to alleviate the sufferings of the people by relief works and other employment, so that there need not be any apprehensions of absolute want. The people are all anxious and willing to work, and seem only to dread the demands of their superior landlords, but Mr. Chapman remarks, that the latter have not, as yet, made any demand on Government for a remission of revenue, and of course the Government cannot interfere between the landlord and his tenants at once. It is expected, judging only from appearances, that the average crop over the whole of the afflicted districts will not exceed one quarter, or three-eighths, and in some parts the natives have reported that they were already living upon one meal a day."

—*Intellectual Observer*.—"It is surprising how little those who write about 'fires from solar heat,' or those who believe their reports, reflect

upon the temperature at which wood, paper, dry grass, or other common materials can be made to burn in atmospheric air; and it is also surprising how readily spontaneous combustion is credited with disasters which are much more likely to have arisen from a more common place and less mysterious cause. What solar heat has really done, is to bring a mass of combustible matter to so dry and warm a condition as greatly to increase its facility of being kindled, and to diminish the chances of its going out if a single particle is once brought to the stage of ignition. In ordinary seasons, 'sparks' are often supposed to set houses on fire, though if any one tries to set light to a sheet, or a table cloth, or mass of shavings, by dropping sparks upon them very little success, beyond burning a small hole will be achieved. The reason is obvious. The quantity of heat conveyed by a spark is very small, and in the usual weather of this country the moisture in the air, at moderate temperatures, effectually prevents anything exposed to it from being really dry. Hence when a spark falls upon any of the objects mentioned, a considerable portion of its heat is expended in evaporating moisture, and some more is lost by conduction, so that the balance left, though capable of charring a small surface, or burning a little hole, is not sufficient to set up active combustion, and make a blaze. Unless sparks fall upon materials more combustible than the articles named, they can rarely be the true cause of a fire; though, if they should fall upon loose cotton, tow or other very bad conductors of heat, in a favourable state for ignition, they may readily produce a smouldering fire, which a breath of wind may convert into a blaze. Supposing a small particle of matter to be ignited by a spark, the fire will be communicated to the adjacent particles, if the heat developed by the combustion of the first particle is sufficient to raise those particles to the requisite temperature, in spite of loss by conduction, evaporation, etc. In the old times of the tinder-box, flint and steel, housewives were very careful to keep their tinder dry. The tinder was usually composed of a carefully charred rag, and was, consequently, a very bad conductor of heat. The spark obtained by striking flint and steel is a little globule of the incandescent metal; and if our microscopic readers have never seen it, we recommend them to strike a light forthwith, and illuminate their minds on the subject. The striking process should take place over a sheet of paper, and the particles collected and viewed as an opaque object. It will be found one of great beauty. Spheres of bright steel like cannon-balls, will be seen lurking amongst the angular crags of the broken flint. Now in this case a particle of molten steel, at a very high temperature is the exciting cause of the tinder's ignition, and yet we all know by tradition, if not by experience, that unless the tinder was very dry the experiment used to fail. Even with gunpowder in the days of flint-locks there were frequent failures in attempts to let off fire-arms in damp weather, and the well known maxim of 'trust in Providence, and keep your powder-dry' shows how thoroughly the law of nature on this matter was understood."

CHARACTERISTICS OF AMERICAN PREACHING,

The first characteristic of American preaching I should say, is *simplicity*. It is simple in the form of discourse or sermon, usually adopted by the better-educated part of the ministry. The most natural and obvious view of a subject is preferred to the far-fetched, the philosophical, it may be, and the striking. The grand aim of our preachers, taken as a body, is to present the true meaning of a text rather than to produce what is called *effect*. Again, preaching in the United States is simple in point of language, the plain and familiar being preferred to the ornate and rhetorical. Such of our preachers as wish to be perfectly intelligible, prefer words of Saxon to those of Latin origin, as being better understood by the people. Vigour, too, is preferred to beauty, and perspicuity to embellishment. Not that we have no preachers whose composition is ornate, and even elegant, but I speak of the mass. Lastly, our preaching is simple in point of delivery. The manner of our preachers, their gestures, and their intonation, must be allowed to be extremely simple. There is little of the rhetorician's art in it, little that is studied and theatrical. There may be animation, and in some cases even vehemence, accompanied with a loud and powerful utterance, but the manner remains simple—the hearer's attention is not diverted from what is said to him

that says it. Truth, accordingly, has a better chance, so to speak, of making its way to the hearts of the audience, than when announced with all the fascination of a splendid address and captivating manner. Not that eloquence is unknown or undervalued, but that simplicity of delivery predominates over show, and the preacher would rather carry truth home to his hearers' hearts than extort their applause. Nor do our ministers affect a peculiar manner or intonation of voice,* as is the case in some countries, but every good preacher endeavours to take with him into the pulpit what is natural and habitual to him in that respect.

The second grand characteristic of American preaching lies in its being *serious* and *earnest*. Thanks be to God, the preachers of our evangelical churches seem, in general, to be truly converted men, and preach as if they felt the infinite importance of what they say. "We believe, and therefore speak," seems to be the mainspring of all their endeavours, and to give the tone to all their preaching. They feel it to be a serious office to speak to dying men of the interests of their immortal souls, and help them to prepare for death, judgment, and eternity. They would recoil from the task under an overwhelming sense of its awfulness, were it not that they believe themselves called to it by the Holy Ghost. "Wo unto me if I preach not the Gospel," are words that often address themselves to their hearts, and urge them to the faithful discharge of their vows. Can we wonder that the preaching of such men is serious and earnest?

A third characteristic of American preaching is its dwelling much upon *immediate reconciliation with God*, by sincere repentance towards Him, and faith towards the Lord Jesus Christ. Reconciliation with God! that is the great duty urged by the Gospel, and the doing of that duty "now" "to-day," while it is "the accepted time," and "the day of salvation," not its postponement until to-morrow, or a "more convenient season," is what is mainly urged by our evangelical ministers generally, so as to form a prominent characteristic of their preaching. This it is which communicates to their preaching so much of Richard Baxter's style, as exhibited in his writings. No excuse, no delay on the part of the unconverted sinner can be accepted; the solemn call to repent and seek now the salvation of his never-dying soul is made to sound in his ear, and no peace is given until he has not only heard, but obeyed it.

A fourth characteristic of American preaching is found in its being *highly doctrinal*. This is particularly the case with such of our ministers as have passed through a regular course of classical and theological studies; and of these, those who write and read their discourses indulge rather more, perhaps, than those who speak from premeditation merely, in what may be called a *dogmatic* style, using the word in its original signification. And although with those who have not pursued such a regular course of study, the practical and hortatory style may prevail over the doctrinal and exegetical, yet the latter has unquestionably a very considerable place in their sermons, as all will admit who have regularly attended such preaching for a sufficient time to enable them to judge satisfactorily on the subject. Many of our pastors expound certain portions of the Bible in order, but this the most difficult, and yet, when happily done, most profitable of all methods of presenting truth, is not, I am sorry to say, so common as it ought to be. The Bible-classes may, perhaps, be considered so far as a substitute for it, and if a substitute can be admitted at all, they are certainly the best that can be named.

A fifth characteristic of our preaching lies in its being *systematic* or *consecutive*; words which make farther explanation necessary, as neither of them expresses the idea which I wish to convey. What I mean is, that the best preaching in our evangelical churches maintains a proper connexion among the discourses successively delivered from the same pulpit, instead of each presenting a separate or isolated statement of truth, a sermon one Sabbath being given on one particular subject, on the Sabbath following another sermon

* Many of the Methodist and Baptist preachers have more of what may be called *English intonation* than those of other denominations. This may doubtless be ascribed to the influence of some leading English preachers, such as Bishops Coke and Asbury among the former, and the late Dr. Staughton and others among the latter. This I mention not by way of disparagement, but solely because I wish to state what appears to me to be a peculiarity.

on a totally distinct subject, and so on throughout the year. A preacher ought, indeed, to change his topics according to the circumstances and characters of his hearers. But there is such a thing as dwelling on one subject in all its bearings, in successive discourses, so as to make it more thoroughly understood, and convey a deeper impression than could otherwise be done. And there is such a thing, also, as presenting all the subjects which should constitute the themes of a preacher's discourses in their proper connexion with, and relation to, one another. Preaching on isolated subjects, without any connecting link, and of which no better account can be given than that the preacher finds certain topics and texts easy to preach upon, is not likely to do much good. This is not what men do when they would produce a deep and effectual impression on any other subject. They strive, by all possible means, to present it in all its aspects and bearings and do not quit one point until they have well established it. They make every succeeding statement and argument bear upon and strengthen that which preceded, and in this way they make it manifest that they are steadily tending to a great final result, from which nothing, not even want of systematic process in argumentation, must be allowed for a moment to divert them. "It is line upon line, line upon line; precept upon precept, precept upon precept," with them; and as the blacksmith can expect to make an impression upon the heated iron only by directing his hammer to the same point and its immediate vicinity in many successive blows, so the minister does not hope for success in opening the eyes of blind sinners, or rightly guiding those who are scarcely more than half awake, but by oft-repeated and faithful presentation of the same truths in all their bearings. This characteristic can hardly be called a prevailing one, for alas! with a good deal of systematic preaching, we have still too much, even among our settled clergy, of that sort which, with more propriety of idea than accuracy of expression, has been called *scattering*.

A sixth characteristic of American preaching is the extent to which it may be called *philosophical*. By philosophical I mean, founded on a knowledge of the faculties and powers of the human mind, and of the principles which govern its operations. Though not universal, this characteristic distinguishes the evangelical clergy of New-England in particular, and others who have devoted much of their time to theology as a study. Much that is true, and much, also, that is absurd, has been said against introducing philosophy into religion. True philosophy, in its proper place, is a valuable auxiliary or handmaid, rather than an enemy to theology: but when she ceases to be a servant and assumes the mastery, undertaking that for which she is incompetent, she fails in doing the good she might otherwise have done, and becomes purely mischievous.

A seventh characteristic of American preaching is its *directness*. This distinguishes our preaching so generally, that it were hard to say which of the evangelical denominations has most of it. You everywhere find it the preacher's object, first of all, to be perfectly understood, and then to preach to the heart and conscience, as well as to the understanding. In doing this great plainness of speech is used, and care taken to avoid everything by which the barbed dart may be arrested before it reaches the heart at which it is aimed.

An eighth characteristic of American preaching is its *faithfulness*. I know not how often I have been asked in Europe whether our ministers are not intimidated by the rich and influential in their congregations who may dislike the truth. The question has not a little surprised me, for I never dreamed that the courage of evangelical ministers in preaching the gospel could be doubted. Certainly no man could have such a doubt after witnessing what it has been my lot to witness in all parts of the United States. The dependence of our ministers upon the flock for their salaries seems not to affect in the least their faithfulness in preaching "repentance towards God," and "faith towards our Lord Jesus Christ." The relation that subsists between pastor and people is certainly more intimate and kindly, and calls for more mutual forbearance than where the law makes the former wholly independent of the latter. But the very kindness, tenderness of feeling, and respect which it creates, are only additional motives to render a good minister faithful to the souls of those with whom he maintains such an interesting relation, and who show him so many proofs of affection as a faithful pastor is very sure to receive among us. Most certainly

facts do not establish the superior faithfulness of ministers who are independent of their flocks, taken as a body. On the contrary, this very independence often leads to indolence, neglect, and, sometimes, even to insolence, qualities which it ill-becomes a minister of Christ to display, and which are utterly inconsistent with the Gospel. And it may safely be affirmed that, with us, the great majority of men who have been brought up under evangelical preaching, but who have not yet been converted, would rather have a faithful than an unfaithful pastor. They know that religion, though they profess it not, is of vast importance, and they know well the difference between him that preaches "smooth things," and him that faithfully declares the "counsel of the Lord." Not only does their conscience approve of the former, and not the latter, but they feel that there is far more prospect of their salvation under the ministry of the one than of the other. Besides, other things being equal, a man who preaches faithfully "Christ crucified" is sure to prove, in the end, a more attractive preacher than he who does not. For what theme can ever be compared with that of the love of God towards sinners of mankind, and the gift of his Son to redeem them from destruction? Therefore, if a man wishes to be esteemed and supported by his people, let him be faithful; that is, in the sense in which Paul was faithful; who was, also, neither rash nor unfeeling, but on the contrary, prudent and mild, and strove to commend himself, "in love," to all to whom he preached the "unsearchable riches of the Gospel."

The ninth characteristic of American preaching is, that it is eminently *practical*. Not only are the unconverted urged to "acquaint themselves with God, and be at peace, that thereby good may come to them," and believers exhorted to "grow in grace, and in the knowledge of the Lord Jesus Christ," but the latter are also urged, from the moment of their conversion, to commence living for God, and for the salvation of men. The doctrine has of late years been more and more preached, that every Christian, be his sphere in life what it may, is under obligation to live for the salvation of others; and that by his conversation, by his holy example, as well as by personal sacrifices, he should do all that he can to promote this salvation far and near. Blessed be God, this style of preaching is not without effect. It is the cause, under God's blessing, of the annually increasing efforts made by Christians of that land, for the building up of Christ's kingdom, both at home and abroad.

The tenth and last characteristic of American preaching is, that it *speaks much of the work of the Spirit*. I know of no one idea that has been so much a *dominant* one in the American churches for the last fifty years, or, rather, for the last 100 years, as that of the importance of the office and work of the Holy Spirit. The need in which the world lies of the operations of this holy Agent, the indispensableness of his co-operation with the preaching of the Gospel, and the use of all other means to effect the salvation of men, together with the gracious promise of this great ascension gift of the crucified and exalted Saviour, are themes on which the ministry of the evangelical churches in America often dwells, and not in vain. [*Baird's Religion in America.*]

GLEANINGS.

"Think of growing grey in the belief that we really feel the truths of Christianity, when we only are talking or thinking about feeling them. Consider that it is possible to profess a religion, the essence of which is love and humility and self-sacrifice and self-control, without being able to bear an affront, with an irascible temper, with a sensitiveness to fancied wrongs, with harshness to inferiors and cringing to superiors, with a love of outward adornments, with an estimation of others according to their wealth, with a pleasure in repeating tales to the discredit of the absent, with no power to refrain from little sensualities, and with selfishness in trifles." [*Thoughts of a Physician.*]

PASSENGERS SAILED.

Per Steamer *Sumatra*, on the 31st ult. :—
For *Southampton*—Major General P. K. M. Skinner, Mrs. Horne and 3 children, Dr. and Mrs.

Mennie and 3 children, Miss Beardmore, Mr. E. McAvoy, and Surgeon C. Robertson.

For *Marseilles*—Mrs. Bivar, Mr. Campbell Downes, Lieut.-Colonel Mellersh, R. A., Colonel J. Field, Captain White, R. E., Captain Godson, and Mr. Weir.

For *Suez*—Dr. Cruickshank.

PASSENGERS ARRIVED.

Per Steamer *Malta*, on the 31st ult. :—

From *Southampton*.—Major and Mrs. Davies, Mrs. Shelly and infant, Misses Long, Ann Ware, Mary Ann Ware and child, J. Wight, R. Porter, W. Price, Miss Wells, F. H. Izaid, J. Holder, H. Carey, C. Allen, Mr. and Mrs. Huffam, L. Stephenson, Mrs. James, Mrs. Sheldon, Mr. Hughes, Miss Stevenson, Mrs. Hugh Gough and 2 children, Miss Gough, Mr. de Morgan, Mr. A. Scott, Mr. Plowden, Mr. List, Mr. Coussmaker, Mrs. Pelly, Mr. Pottinger, Mr. Nicholas, Miss Ashburner, Colonel Ashburner, Mr. J. Ashburner, Miss Dracup, Mr. T. Burn, Mrs. Dadds, Messrs. E. T. Green, E. Barnett, R. Scott, C. Hean, J. Jeans, J. Stephen, L. Graham, F. Brown, W. Simpson, C. Russell, M. Boyes, H. Hurding, J. Butler, T. Mackie, J. Meaney, J. King.

From *Marseilles*—Mr. Sandford, Mr. Thompson, Col. Turnbull, Mr. Mackinnon, Mr. Walton, Mr. Dowling, Miss C. Warren, Miss F. Warren, Miss E. Gowan, Miss Bailey, Mr. Mann, Miss Clarke, Mr. and Mrs. Glover, and infant, Mr. Lockhart, Mr. De Saone, Mr. Beasley, Mr. Halsey, Mr. Streeker, Mrs. Davies, Mr. James, Mr. Benison, Major Roberts, Mrs. Mason, Captain Farquhar, Lieut. Conolly, Mr. Longfellow, Mr. Hutchinson, Count de Gabriac, Mr. Phalon, Mr. Trotter, Mr. Mackenzie, Mr. Nicholson, Captain and Mrs. Reade, Miss Broughton, Lieut.-Col. Tyrwhitt, Mr. Thomas, Mr. and Mrs. Lyall, and infant, Major Darling, Mr. Thurburn, Mr. and Mrs. Colvin, and Mr. R. Mangles.

From *Suez*.—Captain and Mrs. Daly, Mr. Garsin, Capt. McIntyre, Mr. Pollock, Mr. Scanlan, Mr. Brandes, and Mr. Gutterslah.

From *Aden*.—Chuterbhoo and wife.

DOMESTIC OCCURRENCES.

BIRTHS.

HOBSON—Sept. 28th, at Belgam, the wife of Captain Julian C. Hobson, Bombay Staff Corps, of a daughter.

DIXON—At the Mission House, Surat, on Sunday the 1st inst., the wife of the Rev. William Dixon, M.A., of a daughter.

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BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the un-mentioned Magazines for 1869, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1868. The Indian postage for the smaller periodicals is 12 Annas yearly: for the larger, Rs. 1-8; but when two or more are taken, the postage is proportionably diminished.

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